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TOMORROW.

Lord, what am I, that with unceasing care,
Thou didst seek after me, that thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?

O strange delusion! That I did not greet
Thy blest approach; and O, to heaven how lost,
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon thy feet.

How oft my guardian angel gently cried,
"Soul from thy casement look, and thou shalt see
How he persists to knock and wait for thee!"

And O! how often to that voice of sorrow,
"Tomorrow we will open," I replied,
And when the morrow came I answered still "To-
morrow!"

—Longfellow.

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(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

THE CALL OF THE JUNGLE.

Roosevelt, with sledge-hammer strokes, sounded the alarm to a great crowd on the Exposition grounds last Wednesday. His call was for the United States to enter the race, and help to girdle the earth with forts and guns and piles of shrapnel.

As the ex-President stood there in the great Court of the Universe and with clinched hand and snarling voice delivered his philippics, there was the look of the jungle man on his face at times. There near to him stood the noble Column of Progress, topped by the figure of the adventurous bowman, of which he seemed utterly oblivious. Roosevelt had his feet firmly planted on the past, and reasoned only in the past; that which had been it was that which must be. He had no vision, no faith, such as the adventurous bowman typifies, but clung to that which in the past had been tried and found wanting.

We can have the armaments that Roosevelt so vehemently urged if we want them. We can tax and burden the people and secure them. But when we have piled them up mountain high, we shall never know until plunged into actual conflict how powerful they are or how weak and futile. The day of battle may disclose something in the possession of another nation that will make our equipment as useless as pop-guns.

England thought she was invincible when she entered this war with Russia and France as allies, and with boasted supremacy on the seas. She thought she was prepared! Nothing, in the thought of her people, had been neglected to make her prepared! Only, Germany was a little more prepared! And now we are hearing it over and over again that England wasn't prepared. There were, of course, some weak points in her defense. But, if she were to start in and do it all over again, and Germany too, the gage of battle would show some weak points in one or the other. In future wars great surprises are going to be sprung. The different nations will put their inventive geniuses to work in laboratory and factory to devise in secret those things which will render practically useless the best munitions of war known to be available to those who may at any time be their adversaries. Thus, nations in the day of battle will find themselves facing annihilation.

Oh yes, let us get in the race if we will! Let us run it blindly! Let us equip and equip and all the time be living in the shadow of a great fear—a fear that all may be insufficient, and that when battle is joined we shall pile the fields and strew the sea with precious human lives to no avail!

Is it possible that in this 20th century of our Lord there is no other prospect for us to face? Must we put our trust in things which in the day of testing may shiver in our hands and pierce us? What is the voice and call of God to our day and generation?

Roosevelt stood there in the Court of the Universe and quoted the Old Testament, but the words of Christ in the New, "All they that take the sword shall perish with the sword," he had blotted out of remembrance.

The faces of thousands of dead Englishmen and Frenchmen and Russians whose governments had **thought** they were prepared, who had been preparing by gigantic expenditures for many years, came up before his hearers in awful suggestiveness as he thundered on.

Roosevelt took no thought of those words of Jesus to his disciples, when one of them who stood near when they were about to go forth into the face of the multitude seeking his life had said, "Here are two swords," and Jesus had replied, "It is enough!"

They were enough—enough, as the narrative shows, to make it possible a little later for Jesus to prohibit, by way of example, the use of them in the most trying situation possible.

But two swords were not enough, Jesus well knew, for defense against the enemies they were soon to meet.

Back there in Gethsemane, the disciples forsook Jesus and fled as soon as they were prohibited the use of weapons. Down through the centuries since then Jesus has been deserted also by his disciples. And Roosevelt with his warlike nature and counsel would lead to still further desertion.

No profounder study of the question of the "Bible on War" has ever been made than that by George Holley Gilbert, who says:

"There can be no doubt that in the view of Jesus love is the supreme law of the religious and the moral life. It is equally plain that where the kingdom of God has been fully established war is unthinkable. It is also beyond question that neither the words nor the example of Jesus can be appealed to in support of a doctrine of strictly absolute non-resistance to him who is evil. For both his example and his word allow **moral** resistance, and we cannot affirm that they altogether exclude the possibility of **physical** resistance. Yet while there is and may perhaps forever be a chance for difference of opinion whether in the thought of the Master the law of love can ever tolerate physical resistance to him who is evil, one great fact is clear, namely, that his unquestionable teaching puts constant and supreme emphasis upon the attainment of unwarlike qualities—meekness, unselfishness, willingness to forgive injury, mercifulness, trust in our fellow men, the habit of not judging others, and the settled principle that life is meant for service."

Of course Jesus heard much of war; the generation just preceding his had been one of awful carnage, and soldiers were a common sight in his day. But he had no direct message to give on war. He did, however, live and teach a conception of God and man which forever condemns the war-like spirit, which shuts it out of the heart as light shuts out darkness. He preached a kingdom in which war is unthinkable and impossible. And it is beyond question that in his own case, when arrested, and in the case of his followers in their witness-bearing, he did not entertain the thought of physical resistance.

Moreover, it is beyond intelligent question that the spirit of Jesus lays upon men the necessity of trying every phase of brotherly love and every suggestion thereof before a resort to war.

It is not surprising when we reflect on the wars of the world, how they have ended and what they have brought, how little they have settled, and the wider bitterness and vindictiveness they have generated, that men and women everywhere should be asking so insistently today whether there is not something more to be relied on than great armaments and the gage of battle.

Roosevelt is today, as of old, a big-stick man. He is pugnacious. His hat is ever in the ring. He would have us as a nation put ours there also. It was with such intent that he made that flaming speech there in the Court of the Universe. He stood in the Court of the Universe! But he stood there with his back to the future, holding to the old and narrow conceptions of truth, counseling his hearers in a day when the foundations had fallen from the old methods to cling persistently to them nevertheless, damning as inane and as mollycoddles the men and women who would put more love and less force back of international relations and dealings.

Suppose the nations of the earth were to enter into a race to see—not which could build up the biggest and strongest armament—but which could make the best and most effective use of the words of Jesus about loving God and one's neighbor as oneself! What would result? What, if we as a nation should show the faith which Jesus said could overcome everything!

Individuals and nations have long been trying everything else but these in their genuineness. Why not put them to the real test once?

In the days of St. Francis of Assisi there was a wolf near the town of Gubbio that gave the people no peace day or night. The mothers were afraid to let their children go out to play; the men were armed, but so furious was the wolf that even weapons seemed useless against him. St. Francis was of opinion that both the citizens and the wolf were to blame. "The wolf had never been spoken to of Christ, and he acted only according to his nature. The citizens had not remembered that he was God's creature, and that therefore they should have made a friend of him. Francis determined to force the beast to hear reason. Despite the advice of the people he went out to meet the wolf, making the sign of the cross. His brethren accompanied him part of the way, but waited at a safe distance with the people who had come out to view the fearful sight. The wolf rushed at Francis with open mouth. Francis made over him the sign of the cross and said gently, "I command thee, Brother Wolf, on the part of Christ, that you do not harm me or anybody. Upon this the terrible wolf lay down at the feet of Francis. He had been addressed properly,—a thing which had never happened before."

Peace was arranged. The wolf became a great favorite in Gubbio; he went from house to house and the children played with him as though he were a big dog.

It is only a legend! But it fits into the life of Jesus, and links itself with those words of Paul which make love supreme.

A writer whose aim it is to show that the New Testament teaching makes obsolete all the ancient Hebrew views of war, says: "There is but one writing in the New Testament that reminds us at all of the warlike books of the Old Testament, and even this is widely different from them. For though the Apocalypse talks much of bloodshed, though its red horse comes forth out of the book of the future with authority to take peace from the earth, the disciples of Jesus are never represented as participating in the carnival of blood. In the one great scene in which they appear as an army and are said to be proceeding against the enemies of God, they are unarmed, clad in white linen, and riding on white horses. Their leader also has no warlike weapon; he overthrows his adversaries by his mere word."

"Follow after love," wrote Paul. "Love suffereth long and is kind. . . . Love seeketh not her own; is not easily provoked."

Not so said Roosevelt there in the Court of the Universe, under the shadow of the Column of Progress! His message was "No nation ever amounted to anything * * * if its sons did not have the fighting edge." And again: "The navy should be kept superior to any possible foe." That was what England said long time, she must have a navy equal to any possible combination of other nations. She had it, but found it powerless in the day of need; and now, though allied with France and Russia and Italy, she is weltering in blood, and her star of empire may go down never to rise again.

If we start in the world race for armaments we will spend soon in arming and in fighting gigantic sums which if rightly spent in the work of bringing in a reign of righteousness would give more preparedness against war than has been known as yet in any nation at any time on earth.

We wonder, we wonder, whether any nation on earth would ever attack us if we were to equip ourselves merely with the sword of the spirit. But the blood of the martyrs has been the seed of the church. "Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it," said Christ. Laying down his life on Calvary he has been gradually drawing men to himself, to his life in God. Any nation could well afford to lose its life if by so doing, if by disarmament and resultant death, it could start an impulse which would abolish war. Is it idealism? Is it more so than that of Christ in the declaration, "And I if I be lifted up will draw all men unto me"?

MR. BRYAN MAKES AN ABLE PLEA FOR PEACE.

The First Congregational Church of San Francisco was far too small to hold the people who went to hear the Hon. William Jennings Bryan last Sunday evening. After more than 2000 had been crowded in, hundreds of others went away, unable to get within hearing or seeing distance. Mr. Bryan spoke for an hour and a quarter, and prolonged applause greeted many of his utterances. It was an able plea for the putting into practice of the teachings of Jesus. Mr. Bryan made it plain that he did not stand for peace at any price. But, unlike what seems to be Roosevelt's attitude, he would make war the last resort, not the first, and would not go swaggering about with a pugnacious air and with words of the jingo sort. He remarked that "the big stick" was never mentioned by Christ. And as to the counsel, "Speak softly, but carry a big stick," he said:

"The trouble is you can't find a soft voice with a big stick. If a man has a soft voice he doesn't want a big stick. If he gets a big stick he loses his soft voice."

"If ever a nation had a chance to take the moral leadership of the world, the United States has it now," said Mr. Bryan. And to plunge into the European war "would be like challenging an insane asylum."

Christ came, said Mr. Bryan, proclaiming the revolutionary and dynamic doctrine that greatness is measured by service. Apply that doctrine and what will be the result? was the question. And the reply was: When men are trying to get something out of the world it is always a scramble. But who ever heard as yet of a scramble as to who could put the most into the world—render the most service?

Love and Brotherhood ran through the whole address. And it was pointed out that love implied forgiveness. And

the good was not alone for the man to be forgiven, or forgiven, but for the one forgiving also. In the act of forgiving human life attained its highest.

In the course of his address Bryan referred to the treaties of arbitration negotiated by our government with many nations and expressed the judgment that we ought to apply the principles therein in our negotiations with Germany. "So doing, we wouldn't foreclose the blessed privilege of fighting if we wanted to finally."

Very few could listen to such an address as Mr. Bryan gave and not be profoundly impressed with the thought that the call of God is for the nations to put more fully into practice the teachings of Jesus.

Men may not be able to come to the conclusion that the gospel never sanctions war but they cannot intelligently escape the conclusion that Jesus laid supreme emphasis on the attainment of qualities of character which render war increasingly impossible, and that the spirit of Jesus would try every suggestion of brotherly love before it would even consider a resort to the dread arbitrament of war.

We trust that Mr. Bryan is not very far in advance of his age, and that as he goes about the country with his message of peace, thousands everywhere will be led to see in it the only hope for the human race and enlist for its advocacy.

DR. AKED TEARS ROOSEVELT'S EXPOSITION SPEECH TO TATTERS.

A half-hour before the time for beginning the Tuesday evening service in the First Congregational Church of San Francisco the large auditorium was well filled, and by 8 o'clock it was packed by people eager to hear what Dr. Aked had to say concerning Colonel Roosevelt's militaristic utterances.

If ever a knight was unhorsed, it was the doughty Colonel after Dr. Aked had finished. This must have been the conclusion of even Mr. Roosevelt's most ardent admirers.

In the course of his address Dr. Aked quoted Sir Edward Grey of the British Cabinet as having said, a few years ago, that if the mad race for armaments went on civilization would be submerged. Nevertheless it was an entrance into the mad race that Roosevelt was urging upon the people of the United States. Mention was made of an Eastern manufactory's recent advertisement to furnish our own government, or any government wanting them, more deadly instruments of war than any now in use, to show in what direction Roosevelt's counsel would lead us.

And when caustic consideration was given by Dr. Aked to Roosevelt's suggestion that our government should repudiate its solemn treaty obligations his hearers measured fully the heights from which our former President had fallen.

As to Roosevelt's stentorian call for compulsory military training, it was said, and shown, that this would be a step back to European despotism—a sacrifice of considerable of the liberty for which our flag now stands. The great and ever-growing bitterness in England because of the movement for conscription was set forth. It was shown to be a capitalistic scheme, and an effort to put the average man where he would not stand so solidly in his shoes; and so, a better instrument of tyranny.

Mr. Roosevelt's assertion that Belgium had suffered because she was unprepared, and that Switzerland had escaped because prepared, was shown to be absolutely without foundation—such a glossing of facts as to make it a lofty contempt of the intelligence of our people.

Dr. Aked's picture of China as only now awakened from her sleep of two thousand years, and of our resources in contrast with hers, knocked the props from under Roosevelt's scarehead.

As to Roosevelt's characterization as poltroons and mollycoddles of those who stood for peace, the remark was in effect that it was easier to go with the war mob than against it; that the latter called for more nerve and courage than to thump one's breast and cry "bully" and swagger about with the hip, hip, hurrah of the jingoist.

Dr. Aked closed with words which led his hearers to wonder whether some one with most intimate knowledge of the trend of affairs had not disclosed to him information not generally accessible. Perhaps, however, he was reading only the signs of the hour when he said: "You men and women have got to choose, and choose right now, between war and peace, for the nation is heading straight for war. You've got to face that."

And when came the words, "It will be an unjust and discreditable war—one with no moral justification," the great auditorium rang with prolonged applause.

CHRONICLE AND COMMENT.

The coming of the Rev. Benjamin Fay Mills to conduct the tabernacle evangelistic meetings in San Francisco is looked forward to with wide-spread interest. Mr. Mills is remembered here as a very effective speaker; and his experiences in the years since he was in the evangelistic work ought to give him added power and influence in winning men to Christ.

Will Irwin, the war correspondent, who returned last week from Europe, puts Kitchener down as a failure and Lloyd George as the man of the hour. However concerning the latter he remarked: ""Lloyd George, you know, is nothing short of an anarchist to the tories, but even they admit they have got to have him. The little beggar of the low class, they call him, but they say, 'We've got to have him to deal with the low classse. They have to be dealt with."

The New York Times Current History of the War is a valuable publication It is in magazine form and is published monthly. One can turn to it, as to an encylopaedia for facts almost inaccessible otherwise at a time when so much of value is being printed in papers that vanish with the day. The July number contains all the letters and statements of Bryan relating to his resignation. We do not believe that many persons can read these now, at a time when they can read them calmy and carefully and fail to be deeply impressed with the thought that Bryan's action is going to be viewed ere long far more favorably than it has been.

A writer in a French newspaper has described a visit to the Peace Palace at the Hague. He says that the people there are now writing on photographs of this stately building such inscriptions as these: "For sale or for rent, owing to bankruptcy. May be used as barracks or for moving picture-show. Water and gas on every story Apply to the Angels of Peace." The walls of the Hall of Justice in the Peace Palace are adorned with the pictures of the twenty-six heads of nations who

took part in the Hague Peace Negotiations, from the late President McKinley to Czar Nicholas of Russia. In explaining to some visitors the decorations of the room, the secretary said: "Six of these men died by assassination, others died a natural death, and the remainder are to-day at war."

A woman visitor to San Francisco who attended services in the First Congregational Church of San Francisco not long ago passes along to others a thought which came to her there. She writes in The Congregationalist: "On a recent Sunday morning in a little book lying on the table in my room, I read this line: 'A pew is reserved in the Congregational church which is just around the corner from the hotel for the guests of the St. Francis.' Any who have stood in the lobby of a popular church in a strange city, wearily waiting to be assigned to a pew, will understand that this had a very welcome sound to a visitor. So we made our way to the church designated, and entering the lobby asked one of the ushers for the pew mentioned. We were told that it was already full, many having come over that morning for the service, but we were also assured that other sittings were available and were shown to a comfortable pew. We heard Dr. Charles F. Aked preach a powerful sermon to a crowded house. We heard the old hymns sung to the old tunes, and everybody sang. And we brought away with us the thought which I wish to pass along—the idea of the reserved pew for strangers in the nearest hotel, guests mayhap of a day or a week. It is a thought worthy of being acted upon elsewhere."

Among the countries smitten by the European war is Albania, one of our missionary fields. The Rev. C. T. Erickson who had taken refuge in Rome went to three of the coast cities of Albania recently. He writes: "How can I picture the condition of these people after nearly a year of refugee, outcast life, and driven out in most cases with little more than the clothes they had on their backs. As I passed up the road to the city from the boat landing I noticed on the right in an olive grove some thatched shelters, about two dozen of them. The land is low and pools of green-scummed water are all about; one has to pick one's way between them and the city garbage heaps dumped there in order to get to the settlement. There were perhaps 100 people living there. This is half of the original number,—the other half are now resting in the improvised cemetery, not very far away. An Albanian friend, Islam Bey, was with me. He, too, had suffered; houses burned, property destroyed or carried off, animals driven away, family scattered, and he knew how to sympathize. We gathered the little company together—three men, the rest women and children. A few men were in the town trying to pick up an odd job and earn a penny or two; others had been killed by the Greeks before they got away, but many had died by sheer, deliberate starvation and deprivation. I passed from the olive grove down into the city. Its narrow, cobbled, rambling streets were swarming with men, an army of unemployed thousands, with latent strength enough locked up in their muscles (given a few good meals) to build cities, lay forests, construct railways and highways, extract from the ground its mineral wealth, prepare fields for golden harvests; they have the will and mind and heart to do; and out beyond the city is land needing all of them and ready richly to reward every effort. Groups of them lingered by the public ovens or the vegetable market in the hope that some scrap would fall down in some shady place, often in the cemetery, as though hoping death itself might summon them. There is always a great crowd before the government building, where relief is sometimes issued to a few of the most desperate cases, but if they gave to all and all they needed, the supply wouldn't last a week and they must make it last months for all they see. Some men came to my room to talk with me. One had been a judge in his district, honored, respected, a man of position and wealth. To-day he was carrying stone for a bit of road construction going on in the city for a few pennies a day. There was another man who was superinendent of education in his district, with all the marks of a professor and teacher and student, and yet that man and his family were all but literally starving. There was a man belonging to one of the most distinguished Albanian families; in any land he would be honored as a noble, self-sacrificing patriot; but where he lived, by the irony of fateful European politics, patriotism had become a crime and he was among the first to pay the penalty for it. His houses were burned, household goods pillaged, his great farm devastated and robbed of all it contained, living or movable. His family is scattered here and there and he is a refugee."

"THE BOY PROBLEM IN THE HOME."

A New Book by Dr. Forbush.

Among the widely read and much quoted books of recent years has been "The Boy Problem," by the Rev. Dr. William Byron Forbush. This new book continues and carries forward that work, being from the parent's point of view. The other was mainly from the minister's point of view.

The book has three parts: The Home Training of Young Boys, The Home Training of School Boys, The Home Training of Adolescent Boys.

Considerable consideration is given to "The Child's Attitude" and to "The Parent's Attitude." Under the latter we find this: "Many of us are whipping out of our children things that we should have whipped out of ourselves before they were here.

How many mothers are thoroughly satisfied that they are capable of governing themselves before they try to govern their children, and how many more consider they are completely obedient to laws divine and human before they demand strict obedience from their children?

"Our young people have the right to live the racial life. It is doubtful whether they can be completely human unless they do so. We must frequently ask ourselves with seriousness, whether those acts which we object to on the part of our children are really wrong or simply happen to be annoying to us."

As to Government, Dr. Forbush says that "perhaps the most efficacious method of government, especially of young children, is by suggestion."

"Treating of word-discipline, he says that "sarcasm is a kind of word-discipline which ought to be pretty nearly abolished in dealing with children."

"Government by word should be by means of the fewest words possible, but those timely, decisive, cheerful, and not domineering, challenging to obstinacy or irritating to wrath."

Another method of government which is considered is that through choice, giving the child opportunity for a choice.

Government by punishment is ably considered. Here we read: "When punishment is truly deserved, it must be given and the occasion made an epoch in the life of the boy. It is not to be made an end in itself nor a matter of retribution, nor any one's vindication, but an education to the boy. * * * It must awaken in him not alone a sense of the majesty of right and truth, but a new desire to conform his life to it. * * * This must be the aim of the one who inflicts the punishment, or his deed is worse than the boys' offense."

Parents may well ask, Who is sufficient unto these things? Fixed in the mind of the writer of this article are the words which passed between a mother and her boy when the little fellow had wanted to invite "the gang" to the home and the mother had co-operated in the planning to give them a glorious time:

"Mother!" Jack comes impulsively back from a bound toward the attic door. You're a lalapaloosia. You're a brick, Muddie. I wish some of the fellers had a mother like you. Some of 'em won't even let the kids invite the gang."

"I know," mother nods, comprehendingly, "but they don't understand. It's your home, Jackie, you know—just as much as it is ours. And you do your share toward making it a home just as much as we do; so—why not?"

The more we look into the book by Dr. Forbush the more comprehensive and valuable do we find it to be.

There are chapters on Religion, Nurture, Sex Discipline, etc. We quote a paragraph under "Religious Living":

"Some one has said recently that 'the most neglected religious need of the boy is that of being shown definitely what Christianity means for him along the line of his daily activities.' We know that at least three-fourths of the religious action of an adult consists in doing his daily duties well. In this respect we must confess that a boy shows himself a crusader rather than a cross-bearer. I could easily imagine a high-school boy teaching a Sunday School class, and habitually neglecting to to bring up the coal. The trait is human. We all would rather pick flowers than dig up weeds. I should be patient with this manifestation. I should not taunt such a boy with his public goodness and his meager private virtues. I should be thankful that he has the will to serve, and wait for the later consecration when he performs hated duties, as I do, only with grumbling."

This as to obedience is good: "Our strong effort must be always to make obedience majestic. * * * It will not be long before opportunity will come to show the restive boy that not he only, but all, have to obey. The command to which he is obedient is not the mere fiat of his father; it is part of the eternal law of God. Opportunities will come to persuade the wondering child that even father and mother have also to obey."

As to sex matters, Dr. Forbush quotes Professor Maurice A. Bigelow with great approval: "Unless we can devise some way to counteract the prevailing, narrow, vulgar, disrespectful attitude toward all aspects of sex and reproduction; unless we can make people see sexual processes in all their normal aspects as noble, beautiful, and splendid steps in the great plan of nature; unless we can substitute a philosophical and aesthetic view of sex relationship for the time-worn interpretation of everything sexual as inherently vulgar, base, ignoble, and demanding asceticism for those who would reach the highest spiritual development; unless we can begin to make these changes in the prevailing attitude toward sex and reproduction, we cannot make any decided advance in the attempt to solve sex problems by special instruction. First of all, sex-education must work for a purified and dignified attitude which sees vulgarity and impurity only when the functions of sex have been voluntarily and knowingly misused and thereby debased."

"Whatever be the differences of opinion of scholars as to the advisability of sex instruction in the schools, they are all united as to its necessity in the home," writes Dr. Forbush.

In a chapter on "The Prodigal" the author says: "Most parents who misunderstand their sons have only a vague impression that they are disappointing; they are seldom able to take the lad's viewpoint and realize that constant antagonisms have developed in his mind active animosity."

The attitudes of parents which frequently cause alienations between them and their sons are two; and they are so simple that they might easily be avoided. One is that of intolerance—of regarding the boy, who is very likely something of a hero in his own circle, as an outlaw whenever he enters the house; and the other is that of stubbornness—of being unready to do that most fair but difficult thing, apologize to the boy when one is wrong."

Although this is a book of nearly 300 pages, it may be had for $1.00 at the bookstores, or for $1.10 by mail from the publisher—The Pilgrim Press, Boston.

We wish the book could be read in every home in the land where there are boys.

RELATIONS OF JAPAN AND CHINA.

What Some Japanese Say About Them.

Elsewhere in The Pacific this week will be found two articles concerning the relations between Japan and China. The Pacific has for years had only good words for the Japanese, and we shall be slow to conclude that Japan will enter into a domination of China that will be wholly in her own interests.

However the article by Judge Wilfley is a disquieting one; and it will be observed that Dr. Shailer Mathews holds himself considerably in reserve in the expression of an opinion as to what may eventuate. We find the Mission News of Kobe, a monthly publication in the interests of the American Board working in Japan, saying editorially

"We regret exceeding the spirit Japan has shown toward China since January. We are glad that war was averted by China's wisely yielding to superior force, but we should suppose China would remember and try to even matters up later on. A few thoughtful Japanese have regarded the matter as we regard it, and have said all we should care to say."

The Mission News proceeds then to quote the Toyo Keizai Shimpo as follows:

Japan's attitude has been first to carry through an unblushing policy of territorial aggression, and second to do things in the name of perfidious national unity. The policy of aggression and the cry of a united nation have become very domineering, especially since the outbreak of the European war. The moment England declared war on Germany, our people rose to a man, and said Germany was their old enemy, Germany's presence in Tsingtao was a source of mischief, and in fulfilment of obligations imposed by the Anglo-Japanese Alliance, they must expel Germany from Tsingtao. They cried 'Let us seize

the German possessions in the South Sea. Let us extend our territory. Now is the time to become great. The opportunity missed may never come back again. The journal raised a protest then, but no one heeded it. War ensued costing the country hundreds of lives and 100,000,000 yen of money. Moreover, the retention of the territories occupied will necessitate the expansion of the army and navy, besides provoking ill feelings in the United States and Germany. One may even fear events so shaping as to compel the discontinuance of the Anglo-Japanese Alliance.

"The negotiation with China is another instance of such blunders. There is no one just now to restrain Japan's hands in China, and Japan has employed threats and intimidation, to have her demands accepted. The charge of Chinese insincerity may obtain currency in Japan, but not any where else. China is weak and helpless, and would go a long way to please her stronger neighbor. But the Journal foresees that the greater the sacrifices of China, the greater will be the possibilities of trouble for the future. The gist of the demands on China is to ensure the occupation of South Manchuria, whence to extend Japan's influences to directions that suffer least obstruction, to obtain guarantee for the non-alienation of Fukien, and to elevate Japan's political and economic position in general in China. With Korea now forming a part of the Empire, Germany rooted out of Tsingtao, and Fukien brought within Japan's sphere of influence, the waters lying between the two countries make a pond for Japan, and that is what the aggressive military men have long yearned after. Weak as China is, our contemporary doubts very much that she would long rest content with such a turn of affairs. Is there nothing aggressive in the transforming of the sea into a pond and in having one foot on Manchuria and Mongolia, and the other on Fukien, thus to stand up and gaze down on China proper? China's acceptance of the demands will yet bring on interferences. Because of the war the European and American Powers look on in silence; but will they continue to do so after the war. That Japan has made a permanent enemy of Germany goes without saying; but it is also patent that, with her demands on China, she has greatly injured the American feeling. Just as the Powers made Japan knock down the Russians ten years ago, may they not be thinking of choosing some one Power to do the same on Japan, unless they all join to crush the latter? We may then have to lose all that we have acquired in the last twenty years. That is why the journal is afraid that the negotiation with China constitutes a seed of great calamity yet to come. And the policy of territoral aggression, so blindly supported by the national unity doctrine is responsible for this danger."

The Mission News states that it avails itself of a translation in the Japan Times. And it seems as if the foregoing is in part the expression of the Times and not wholly that of the Toyo Keizai Shimpo.

I will look straight out,—
See things,—not try to evade them,
Fact shall be fact for me,
And the truth the truth forever.

—Clough.

JAPAN AND CHINA.

The Opinion of a Former Judge of the United States Court for China.

(This article by Judge L. R. Wilfley appeared recently in the New York Times. The Pacific wishes to give all possible information on what bids fair to be a pressing international question even though Japan should not be guilty as charged. There will be found also in The Pacific this week some excerpts from an address by Dr. Shailer Mathews after his return from Japan as a representative of the Federal Council of Churches and some statements also by Japanese editors and American missionaries. It is significant also that the United States government felt moved recently to send notes to both the Japanese and Chinese governments stating that it would not countenance anything that would operate against the open door policy. —Editor.)

The strangling of China by Japan under the circumstances and in the manner in which she is doing it is the most striking exhibition of international recklessness and audacity the modern world has witnessed.

If she carries through her program as planned she will unsettle completely the equilibrium of the Far East, which the United States took the lead in establishing, and will lay the foundation for a second world war in the not far distant future.

If she tries and fails, the episode will be disatrous for her, because with her complete loss among the powers of reputation for uprightness and square dealing which will be the natural result, and with the enmity of the Chinese people which justly will be incurred, she will find her prestige in the Far East lowered and her position as a member of the family of nations weakened.

Hence, the distressing anxiety which exists among all peoples interested in the Far East for the future, not only of China but of Japan.

The announcement of her program astounded the world; and even her friends were at a loss to understand what overwhelming necessity had arisen which would warrant her statesmen in taking a course so fraught with uncertainty as to its ultimate success, and which, whether successful or not, would so jeopardize her honor.

The manner and time of launching her policy also naturally aroused suspicions of unfairness and ulterior motives.

It is said that she sought to force the acceptance of a number of her demands secretly, and threatened China with dire punishment if they were made public.

Her allies and friends, most of whom were at the time engaged in war, were not consulted, nor were their interests regarded.

And, worse than this, Japan had solemnly engaged herself by treaty with these allies and friends not to do the very things she now has undertaken by stealth to do.

Hitherto Japan has been aggressive, but she has been able to justfy, in a measure at least, her aggressiveness. In this instance, however, no excuse which commends itself to the world's sense of fairness has been given, and no quid pro quo has been offered to China.

Now let us examine the facts.

Japan's demands upon China, in substance, are as follows:

First—The recognition of Japan's "spheres of influence"

in four of the great, rich provinces of China—South Manchuria, Shantung, Fukien, and East Mongolia.

Second—The control of the vast iron mines located in the heart of China, near the City of Hankow.

Third—That Japanese advisers shall supervise the financial, political, and military affairs of China.

Fourth—That Japan shall be given a monopoly (50 per cent or more) in the supply of munitions of war for China.

Fifth—That China, in various localities, shall employ numerous Japanese for the purpose of organizing and improving the Chinese police service.

Sixth—That China shall agree not to alienate to any foreign power any portion of her coast line without Japan's consent.

There were many other demands, but these are sufficient to show the scope and purpose of Japan's move. Only part of them have been acceeded to publicly by China as yet, but the consideration of the remainder has only been "postponer," not abandoned.

If we recall in this connection that Japan was one of the signatory powers of the John Hay Treaty which was leveled specifically against the dismemberment of China by the use of the "spheres of influence" policy, and which provided in terms for the maintenance of the integrity of China and the establishment of the principle of equal opportunity to all nations to engage in trade with China, generally known as the policy of the "open door," we are in a position to comprehend the nature of Japan's designs.

To those who are familiar with the Japanese character and the situation in the Far East the meaning of these demands is very simple and plain.

It is nothing more nor less than the unprovoked, unwarranted, and forcible obliteration of the sovereignty of China, in utter disregard of the rights of humanity and in open violation of treaty obligations with the Western powers.

It is almost unbelievable, but nevertheless it seems to be the case, that with only one end in view, that of her own material aggrandizement, Japan has resolved deliberately to abandon those traditions, customs, and rules of conduct that usally govern intercourse between nations, to disregard the opinion of mankind, to base her fortune and the future of her race on the creed of physical force, and to conduct her business with foreign nations "upon the simple plan that they should take who have the power and they should keep who can."

It is no wonder that the friends of Japan and China everywhere have viewed this performance with consternation, because they have felt that it not only must mean the reduction of China to the position of a subject State but also the shame and dishonor of Japan.

The military aggression now so loudly charged against Germany and which Japan ostensibly has entered the war to aid in curbing pales into insignificance, both from the standpoints of magnitude and morality, when compared with this act of spoliation by Japan.

If Bismark, after Sadowa had annexed all of Austria, and after Sedan had annexed half of France, he would not have committed a greaer outrage against human rights and against international decency and honor than Japan is now committing; nor would such a policy have been fraught with more danger to the future of the world.

China is a great natural empire stretching from the tropics to the frigid zone, rich in natural resources which are as yet undeveloped, and inhabited by 400,000,000 of docile, frugal, industrious, capable people who just now are in the act of embracing the principles of Western life.

The Chinaman is loyal, honest, dependable and thorough, but slow. The Japanese is alert, versatile, and brilliant, but superficial.

The Chinaman does not suffer in comparison with the Japanese in all of those qualities which go to make up character. This is the universal verdict of foreigners who have lived in the East.

The fact is that the Japanese got the start of the Chinaman in the matter of adopting Western methods and now seems bent on using this advantage in the undoing of his neighbor. Japan, as it were, is in the act of strangling, before he can stagger to his feet, a giant who is just waking from a long slumber.

Japan's pretext that she is seeking to become the "interpreter" of the West to the East on the one hand, and, on the other, that she wishes to establish a "community of interest" between herself and China which will result in the exclusion of the foreigner from the Orient, is altogether too contradictory and flimsy to hoodwink any one familiar with conditions in the Far East.

The West has not asked for such an "interpreter," nor has China, nor does China want such a "community of interest."

The very announcement of Japan's policy filled the entire Chinese Nation with terror.

Does China need the tutelage of a foreign power? No one but Japan seems to think so.

Western ideas, as the Japanese have adopted them, are half-baked and of less value to her than the superficial observer apparently believes. Japan is the greatest and most successful of imitators, but she still lacks a full comprehension of the true principles of Western civilisation.

China, upon the other hand, while slower, is more thorough, and if once she is permitted to assimilate the ideas of modern progress she will advance more steadily and surely along the paths they indicate than Japan advanced or can advance. In this fact lies a great menace to Japan's position as the leading nation of the Far East.

I am sure that her best thinkers are well aware of this, and that, to some degree, it may explain their great anxiety to obtain and keep Chinese control.

The Chinese have in them the making of a great nation. The difficulty with China has been that she lacked capacity for organization, and that, therefore, it required time for this form of Western "kultur" to permeate her huge bulk. But her progress in recent years along all lines, both Government and private, has been phenomenal.

Now the question naturally arises, How does all of this affect the United States, and what can we do in the premises?

The answer is that it affects us vitally and that, as we have done on former occasions, we can take the lead in avoiding a crisis and saving the situation.

It can be seen at a glance that, from the standpoint of trade potentialities, the East is China, and it is also clear that Japan and the United States are competitors for the trade of China. It is well known to all that where Japan has her sphere of influence she slams the door in the face of all competitors.

Furthermore, we have lent a hand in the opening up and development of both Japan and China, and, having

done so, we cannot now turn back. Our traditions, our trade interests, our restless energy, our proximity, and our power require that we continue to play a leading part in the development of the trade of the many hundreds of millions of people who dwell on the shores of the Pacific.

It is our duty and our destiny to play this part, and we should see to it that we play it well. Our friendship for Japan and China is well known. Evidences of it are numerous.

Only a few years ago President Roosevelt rendered Japan an incalculable service, for which she should be grateful to the end of her days. It is now no longer a secret that his suggestion to Russia and Japan to cease fighting, and compose their differences by means of diplomacy, was made at the special official request of Japan. This Japan will not deny, nor will she deny that the net results of that intervention were exceedingly advantageous to her.

Likewise, the intervention of Secretary of State John Hay in 1900 saved China from dismemberment by the powers, which were proceeding to divide her up into spheres of influence.

In view of these things, can it be said that we have no further duty or interest in the Far East.

The answer is obvious. We cannot escape our destiny. We have but to caution Japan in a firm, friendly, and moderate manner and it is certain that our suggestions will be heeded.

War with the United States is, of all misfortunes, that which Japan wants least. All people well informed, and especially all international financiers, know that the great disparity between the resources of the two countries could not but mean the ultimate defeat of Japan if she should venture upon a struggle so uneven.

Japanese securities would collapse in a day in every market of the earth. She would find herself with no cash on hand with which to conduct a war and with no credit which would enable her to borrow money for the purpose.

She would be defeated, therefore, actually before the war began, for wars are matters of money far more than they are matters of men.

She undoubtedly has been much puffed up by being admitted to something like full fellowship with the Allies in the present European conflict, but her conduct already has disgusted her associates.

Ostensibly she went into the war for the purpose of furthering a certain cause in which her interests and England's were identical, but she has used her opportunities for the furtherance of her own interests exclusively, and to the detriment of those of her great fighting mate.

In short, Japan has overplayed her part. It is my belief that she has erred until she stands upon the verge of a disaster and that she is aware of this. She never will go to war with the United States, at least within the span of any living person's life. There can be no doubt that if Japan insists upon carrying her present announced plans through to complete realization she will experience a serious setback in that career in which she has taken so much pride, and which, at first, so aroused the admiration of the balance of the world, especially of the United States.

Recent Japanese years have been full of wonderful achievements and have indicated brliliant promise for the days to come. There can be no doubt that Japan's georgraphical position and demonstrated ability entitle her to play a great part in the immediate future of the East and of the world.

But I venture to predict that she never will be able to realize these possibilities if she follows her present tactics. She has been observing the rules of the game. If, presently, she does not begin to do so she will be excluded therefrom.

But, nevertheless, the situation as it stands is fraught with serious danger to us, and nothing in the way of a "fair deal" is provided in it for the vast body of people in China.

The greatest need in this country at the present time is for what may be denominated statesmanship in international affairs. We never prepare to meet international crises until they have been thrust upon us. This is a national weakness. We cannot ignore the trade of the Pacific, nor can we shirk our responsibilities in Eastern Asia.

We have built the canal, a great trade avenue to their markets, and by so doing we also have doubled the efficiency of our navy. We must accept the burdens which these achievements bring to us and prepare to bear them in a manner which will be not only profitable to ourselves, but of advantage to the world. Else we must abandon what might be denominated the Monroe Doctrine of the Pacific. This is work for real American diplomatists.

Japan's diplomacy has ben good poker playing from its comparatively recent start. Her confidence is largely that of the man described by the inelegant term, "bluffer." How did she handle herself in the great crisis at Portsmouth, when peace was arranged between her and Russia?

She went there demanding a great indemnity, when it was her intention from the beginning to make a settlement upon a very moderate basis rather than further to prolong the war, which she scarcely could have done without the very greatest strain and suffering.

What I already have considered the great achievement of that conference was not at the time made public. It was the alleged secret agreement between Japan and Russia that Russia should share all her Chinese interests with Japan. Beyond that Japan got comparatively little.

It seems to be Japan's policy to demand much in order to get a little, and, at least for a time, to be satisfied with that little. This Government idiosyncracy fits in very well with general Japanese psychology as I have come to understand it.

We especially must keep one thing in mind when we are studying Japan and her possible future relations to the United States. What Japan really wants is not the Philippines and certainly is not a great or even greater worry about nothing else.

The ambition of the Japanese statesman is to see his country develop into what accurately may be spoken of as the England of the East. Her California protests and her Mexican feints have been made with the idea of distracting our attention and the world's from this object. In order to become the England of the East she must control China. Every move in any other direction has been for the purpose of stirring up dust which would hide this.

The Japanese have a great cleverness at insinuating themselves into the good graces of travelers and students of Far Eastern affairs. I regret exceedingly, for example,

that so able a journalist as Samuel Blythe of The Saturday Evening Post, while visiting Jaapn, has been induced to take a one-sided view of the situation and one which is unfair to China.

But I by no means wish to intimate that this evidences any lack of keenness on the part of this celebrated writer. He went to Japan to produce interpretative articles without having had that comprehensive previous experience with the Japanese which alone could prepare a man for such a task.

The whole demonstration against the United States, from the first detail of its inception to its latest manifestation, and all of the talk about the need of China for some link between her and the Western peoples, has been invented by the Japanese for the sole purpose of turning the attention of America away from the carefully planned Japanese designs on China.

She considers China her great need and is so near to the exhaustion of her resources that she realizes herself to be in no position to contest with the United States the supremacy of the Pacific unless she gains control of her great neighbor.

Over 50 per cent of her foregin trade is with the United States, and the continuance of this trade is all but essential to her existence.

The United States Government has but to intimate to Japan that she will be expected to observe strictly all treaty obligations in spirit as well as in form, and that no subterfuge will be countenanced and it is certain that Japan will take heed, for such a position upon our part would have the support of all the Western powers.

In my humble opinion it is our duty at this juncture to take some such step and thus save China from Japan and save Japan from herself.

In conclusion I wish to make it clear that the apparently harsh statesments herein contained do not arise from any animosity toward Japan. Japan has done great things, and has great things yet to do. She is deserving of great credit.

My purpose in making these strong statesments is to protest with all the earnestness I possess against the violation of the integrity of China and the commission of a crime against the integrity of China and the groups of statesmen now in control of the Sunrise Empire's destinies.

DR. SHAILER MATHEWS ON THE RELATIONS OF JAPAN AND CHINA.

Soon after his return from Japan as the representative along with Dr. Sidney Gulick of the Federal Council of Churches, Dr. Mathews gave an address in New York on America and The Asiatic World." Turning in that from a consideration of the California problem Dr. Mathews said:

"To my mind the situation which is now growing up about China is of greater importance for the future than the so-called California problem, serious as that is. For in it are involved not only our relations with Japan, but the interests and policies of practically all the great nations of the future. I doubt if any men, outside of the Governments concerned, know accurately the demands which have been made by Japan and China. We have had statements purporting to represent these demands, and two sets of such statements especially deserve attention. One of these purports to be the demands presented by Japan to China and the other is a document given by Japan to the represetnatives of the Powers. The two agree in general as regards proposals with reference to Shantung, Manchuria, and Eastern Mongolia, but the Japanese note to the Powers omits the demands contained in Group Five of the other statement, and it is this group in which the world at large has particular interest, for in it are demands involving the independence of Chinese governmental policy, if not powers.

"Much of the news emanating from Peking is obviously colored by anti-Japanese feeling, and it is very difficult to accept any of the reports on their face value; in fact, this coloring of reports in the apparent interest of making trouble between the United States and Japan is a menace in the present relations between the two countries. But after due allowance is made for such coloring, enough uncertainty remains to cause serious thought.

"America's interest in China is essentially two-fold; in the first place, it involves the maintenance of the so-called 'open door policy.' To this Japan has agreed, and during the past few weeks Count Okuma has repeatedly stated in his interviews to both Dr. Gulick and myself, and others, that this policy is to be maintained. Personally, I take these statements literally, reading neither into them nor detracting from them. I believe Japan will maintain the 'open door' in China, but that in so doing she will not turn to the left nor the right from that which is her own interest interpreted in the largest sense.

"Similarly, as regards the integrity and sovereignty of China, I take the statements of Count Okuma literally, neither reducing them nor drawing from them implications which American sympathies or fear might suggest. As Baron Kato stated in his address at the Association Concordia, Japan intends to obtain her rights in China—no more and no less.

"But until Japan more clearly indicates just what she believes these rights to be, there is a great area in which the relations of Japan and the United States as regards China are subject to no well-defined limits. By the so-called Root-Takahira agreement, either nation has a right to question the other when its interests seem to be involved by the action of the other, and it is on the basis of this agreement that the United States has addressed friendly inquiries to Japan as to the situation in China. Thus far neither Government has made official statements as to the nature of these inquiries or the answers given thereto. Those not in the confidence of either government consequently cannot avoid some apprehension lest the treaties between the United States with China are involved. At the same time Japan may be planning concessions and agreements which may go far to stabilize conditions in China.

"It is desirable, however, that without being unduly swayed by sympathies, the American people should understand Japan's position relative to China.

"Not only the future prosperity but the actual national existence of Japan is involved in the maintenance of the sovereignty and integrity of China. A China divided by or under the control of European nations, with unavoidable concessions and naval basis, would expose Japan to constant danger of war. She has already realized the cost of this issue in the Russo-Japanese War. By virtue of that war and later agreements she has obtained possession of Korea and important concessions involving police powers in Southern Manchuria, and is, therefore, reasonably safe against an attack from the North, providing only she is able to control these two great territories. By the victory of Tsingtao she now controls a third harbor on the coast of China and, for the moment at least, is free from German rivalry and influence in China. Great Britain and France,

of course, still control the ports which mark the progress of the assault upon the integrity of China by foreign nations in the nineties, but, if the present status is conserved, Japan may fairly well be said to be safe from immediate danger of attack through China. This status, however, is always liable to be changed by the pressure brought to bear upon China by other powers because of debts now amounting to nearly a billion dollars, or in order to gain concessions of various sorts. In view of this liability it is not strange that Japan, remembering the last twenty years of European intervention in China, sees dangers of further political control in that republic. In the present negotiations she apparently is endeavoring to safeguard herself from such liability.

"If this is the actual extent of the Japanese demand, and if the only purpose Japan has is to build up an Asiatic Monroe Doctrine, the American people can hardly fail to sympathize with her, particularly as we recall her need for territory in which to expand. The principle of colonization in the interests of overflowing population, it is true, has never been followed by America; but it is probably too much to expect that Japan, with its territorial limitations, would fail to follow the precedent set by all European powers. At all events Japan has confessedly set her hand at developing its trade with China, and regards some form of colonization as necessary for the success of that policy.

"But the analogy of the Monroe Doctrine will not justify the direct or indirect, whole or partial control of China by Japan in the interests of Japanese commercial or territorial expansion. The United States, it may be conceded, adopted the Monroe Doctrine as a means of self-protection, but it has never been made an excuse for aggrandizement or interference in the governmental policy of American Republics. The policy of Japan may be likened to that of the Monroe Doctrine, therefore, only in so far as the nation seeks to protect itself through checking European aggressions in China; but it will be quite different in so far as it may involve the establishment of Japan as a predominant political influence and check in the internal affairs of China. Yet it is precisely at this point that America is drawn into the situation. It not only desires the "open door" for commerce, but it also does not want to see China dismembered or the subject of Japan. In my opinion, it is unfair to attribute either of these two purposes to Japan, but I am frank to say that it seems also true that Japan intends to have a predominating influence in the development of China. Im this influence is to be magnanimously in the interests of China rather than in those of Japan, the world will certainly applaud the Japanese policy, but it is difficult for either Europe or America to hold an unqualified conviction that this is Japan's plan until they are taken further into Japan's confidence.

"In this juncture China looks hopefully to the United States, just as Japan, before that Empire became the present World Power, looked to the United States, for Japan cannot fail to remember the services of Townsend Harris in preventing the exploitation of Japan by European powers.

"Thus America, both because of the "open door" treaties, and from the protecting of a weak nation, has been drawn into the Asiatic maelstrom. If I interpret the American attitude correctly, there is a general belief among the more intelligent men that it would be better for China to develop under Asiatic leadership than under European. But the question still remains—Why should China require any leadership involving political control? Would not the chivalrous policy on the part of all nations be to guarantee China free opportunity for self-development? If China must at the same moment in which she is passing through social revolution incident to the coming in of Western civilization be forced also to protect herself from the nations which would exploit her weakness, the future is certainly dark—both for China and for the rest of the world. It is an opportunity for broad and generous treatment on the part of Japan. I cannot refrain from expressing the hope that a nation that has accomplished so much in the way of material transformation may find that spiritual forces already operating among her leaders will be sufficient to lead to a hearty co-operation between herself and the United States, not only in maintaining the technical sovereignty and integrity of China, but in watching over China's interests until that great land finds itself able to erect itself into political order and economical efficiency. Cannot the two nations co-operate for the good of China as well as for establishing trade with China?

"Here seems to me to be a supreme opportunity for the United States and Japan to show the meaning, not only of their friendship for each other, but for China as well. In a moment when all Europe has found the diplomacy of force bringing about indescribable misery, the United States and Japan have the opportunity to demonstrate the power of a diplomacy based upon the **giving of justice.**

"I hesitate to give expression to the profound feeling with which I contemplate this possibility of the two nations co-operating in generous brotherliness toward Asia. I have found Japan so full of noble sentiments, so eager for the best things in our Western world, while yet so loyal to the best heritage of her past, that I have not only admiration for her scholars and statesmen, but the highest hopes for her national expansion. I believe she has in large measure the future of Asia in her keeping. No such opportunity has come to any Asiatic nation, perhaps to no nation of the world, to show that a magnanimous policy is the wise policy. I feel it a test of Japan's true greatness. Will she only repeat the lessons taught by European policies in Asia, insisting only upon her rights; or will she give the world a new and epoch-making lesson in sacrificial internationalism, in which, while protecting her own future, she shall, with the hearty co-operation of America, also safeguard the rights of a huge, unshaped people bravely trying to tread the same path she herself has trod?

"If she chooses the latter task with its sacrificial giving of justice, she will capture the love and admiration of every true patriot the world over, and she will open in world history an epoch that shall indeed be not only Meiji—the Enlightened—but Taisho—that of Great Righteousness.

"Thus we reach the conclusion of the matter: The United States and Japan are rapidly acquiring the same civilization, the same ethical point of view toward life, and are together facing the problem of a new Asia. It should be the duty of every thoughtful person within these two great nations so to understand each other that this fellowship may not be disturbed by injustice and suspicion. The United States should do justice to Japanese in America. It should co-operate with Japan as the leader and teacher of the new China through its period of development. The world is already confronting along the Pacific the same issues which have broken down the peace of Europe. Is it too much to hope that the representatives of noble ideals in America and in Japan shall be wise enough and influential enough to create a public opinion strong enough to make reliance upon force give way to reliance upon friendship and justice? If such is to be the basis of the internationalism of the Pacific, the meeting of the two civilizations in Asia under the fraternal guidance of Japan and the United States will be no threat of international dispute but a guarantee of world peace."

TO GEORGE DEWITT CASTOR.

July 14, 1912.

Upon what hill of heaven, beside what flower,
Bending to solve what problem, long conned o'er,
Seeking what uninstructed mind to guide
Into the deeper truth that cannot hide
Its secret from that focused mind and will—
Art thou now pausing, undefeated still?

Or art thou with us, in this sense-bound sphere,
Infusing light into our minds—so near
That we, suffused with sudden radiant thought,
Have grasped it as our own, perceiving not
That, through the reach of death-transcending powers,
Thy larger-lighted mind had joined with ours?

What swift-heard call of distant service rang,
To answer which thy eager spirit sprang,
Released to move at will through that wide range
That waits beyond the dark mysterious change,
Which we call death, and grieve—all unaware
That on the farther side lies morning fair?

Or cans't thou be both here and there, unbound
By these coarse robes of flesh that swathe us round,
With power to touch the chosen souls thy love
Prompts thee to serve, nor heeds 'below', 'above',
The veil, so heavy to our darkened sight,
For thee shot through with unimpeded light?

If such victorious spirits win their way
To comradeship with ours, despite our clay,
Shall we go stumbling on in night and fear,
When they, perchance, unseen, are waiting near,—
Ready to lend the strength that masters death
And crown the steadfast soul that conquereth?

—John Wright Buckham.

WORLD'S BIBLE CONGRESS.

A World's Bible Congress will be held in San Francisco from August the first to the fourth inclusive.

At a meeting to be held in Hall "B", in the Civic Center Auditorium on Sunday afternoon, the Japanese will hold a public service in recognition of a Bible to be presented by them to the Japanese Emperor at his coronation.

In the evening the Rev. William Sunday will speak in the Evangelistic Tabernacle on "Bible Distribution Throughout the world."

On Monday at 10 a. m. there will be a session in "Hall B" of the Auditorium, at which time addresses will be given on "The Hebrew Bible"—as handed down by the Jewish Church; "The Latin Vulgate"—as handed down by the Roman Catholic Church; "The Greek Testament"—as handed down by the Greek Church. The latter will be by the Ecumenical Patriarch of Constantinople. Dr. Warfield of Princeton will speak on "The Bible, the Book of Mankind."

Tuesday forenoon, the general topic will be "The Bible in Europe." Dr. Kuyper, former Prime Minister of Holland—Professor of Systematic Theology in the University of Amsterdam will speak on this subject. There will also be an address on "The Bible in the Turkish Empire."

Tuesday afternoon there will be addresses on "The Bible in the Far East."

Wednesday, in the forenoon and afternoon on "The Bible in Latin America."

At 8 p. m. on Wednesday the Rev. Dr. T. H. Moffett will speak on "The Bible Among North American Indians." The Rev. Dr. Henry Otis Dwight on "America and the Bible." The Rev. Dr. John Fox on "The Care and Custody of the Bible."

Among the Churches.

Saratoga.—Mid-week outdoor meetings are being successfully tried here. They are held in place of the regular meeting at the church, usually under some shady tree at the ranch home of one of the members. Fruit boxes provide the seats, and at a recent meeting the workers in the apricot harvest were well represented in the audience. This effort is made to get everyone in the neighborhood to attend. Some of the people say they find it hard to miss these meetings, whereas they would be strongly tempted to stay away from the meeting were it held in the church.

Riverside.—Dr. R. R. Meredith of Pasadena will occupy the pulpit during the Sunday mornings of August, while the pastor, Rev. Horace Porter is on his vacation. The Sunday evening services will be union services with the Presbyterians, Baptists and Congregationalists, alternating each Sunday evening. Dr. Meredith occupied this pulpit last year during the vacation period and was greeted with large audiences for vacation time. Those who remain in the city are glad to welcome Dr. Meredith and listen to his discourses given out of a life of long rich, spiritual experience. Mrs. Annie Mattran Craig, who has been soloist of this church for over a year, has resigned, leaving the city to take up other work. During Mrs. Craig's stay with us she has endeared herself to many who feel sorry at her departure but wish her every success in the future.

Cupertino Union Church.—At the July Communion Service, four were added to the membership of the church, two by letter and two on confession of faith. This makes a total of twenty-nine during the year, sixteen having united on confession of faith. The Sunday School attendance is excellent. The roll has reached 175 which is the largest ever registered. The newly organized Christian Endeavor Society is doing fine, with a membership of over thirty and the interest and attendance is increasing each week. A Patriotic Festival was held on the lawn of the parsonage, July 3rd, where about five hundred people gathered and enjoyed the patriotic program and music . Tent booths for all kinds of refreshments were arranged and beautifully decorated and illuminated for the occasion, the result of which paid for a new installation of electric lights, and left a neat sum besides in the treasuries of the several societies of the church and community. As soon as the fruit season is over an "Auto Service" will be held and Mr. Streeter, the pastor, will deliver an address each Sunday evening from the church portico to those who will gather in their machines and carriages.

NOTES AND PERSONALS.

President King of Oberlin College will occupy the pulpit of the First Congregational Church of Oakland August 15 and 22.

Friday morning at 10:15 the Rev. Dr. Josiah Strong, the eminent social service writer and worker will speak at the Lord's Day Congress in Oakland on "The Civil Sabbath."

The Rev. William Sunday is announced for the tabernacle evangelistic meetings in San Francisco next week. Sunday evening he gives an address on the Bible at the World's Bible Congress.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday. They will meet with others at the Bible Congress session at 10 a. m. in the Civic Auditorium.

The pulpit of the First Congregation Church of Berkeley will be occupied for the next three Sundays by the Rev. Dr. Hopkins of Albany, New York, a former pastor. Dr. and Mrs. Brooks go this week for a two week's rest at Lake Tahoe.

The Rev. H. F. Burgess, pastor of the Fauntleroy Church, Seattle, is spending a month's vacation in San Francisco and vicinity. Mr. Burgess was pastor several years ago at Auburn and in Oakland. He likes his work in Washington, finding large opportunity for service there.

The International Lord's Day Congress will hold its closing meeting Sunday afternoon in the Greek Theatre in Berkeley. The Edna White Trumpet Quartette of New York City will play. The Quartette played last Sunday morning in the First Congregational Church of Berkeley and in the evening in the First Church of Oakland, greatly to the delight of all hearers.

Judge Frank S. Forbes of Los Angeles was in attendance at the meeting of the Congregational ministers of San Francisco and vicinity last Monday. Retiring from the ministry some years ago, after pastorates at Santa Barbara and Los Angeles, on account of a throat trouble which made it difficult for him to preach twice each Sunday, he studied law and is now in his second term as county judge. Mr. Forbes supplies Southern California pulpits frequently and has lost none of his interest in the churches and religious work.

The Rev. Jonathan Edwards of Spokane, Washington, gave an interesting and valuable talk at the meeting of the Congregational ministers last Monday on the religious development of the Inland Empire—Eastern Washington and Northern Idaho. Mr. Edwards came to Spokane in 1886 from Scranton Pennsylvania, to the pastorate of the First Congregational Church. He has had prominent part in the religious and educational work of Congregationalists during these three decades of remarkable development, and all the Christian forces of the Pacific Northwest count themselves fortunate in that Mr. Edwards came thither from Pennsylvania, and labored so devotedly and ably through those formative years.

Give God your heart, and you will give everything else to him.

CHURCH TAX EXEMPTION AMENDMENT.

The California State Church Federation recently secured the services of Rev. E. Guy Talbott, Executive Secretary of the Church Federation of Sacramento and Chairman of the Legislative Committee of the State Federation, to devote one half of his time to the State Federation as Executive Secretary.

The State Federation is now carrying on an active campaign for the adoption of the Church Tax Exemption Amendment, which will be voted on at the special election, October 26, 1915. This Tax Amendment provides: "All buildings, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship, (and for social purposes for the benefit of the organized religious body using said property for such purposes,) shall be free from taxation; provided, that no building so used which may be rented for religious purposes and rent received by the owner therefor, shall be exempt from taxation."

The words in parenthesis are added to the Amendment as it now stands. According to the opinion of the Attorney General of the State, all churches which use their buildings for other than formal acts of religious worship, are violating the Constitution. The proposed Amendment will make it possible for the churches to obey the law and carry on their work of worship and service side by side. This is in keeping with the newer thought of the church as the divine agency for establishing the Kingdom of Heaven on earth.

INDIAN CONGRESS.

Under the auspices of the Northern California Indian Association a Congress on Indian Progress is to be held in the Civic Center Auditorium in San Francisco from August the 9th to the 15th inclusive. The American Indian Association and the Indian Rights Association will co-operate. Dr. Samuel Eliot will preside at the evening sessions and addresses of general interest will be given. The forenoon sessions, which will be under the direction of Government supervisors, will also be open to the public and able presentation will be made of the problems to be solved, with special consideration of conditions in California.

The Society of American Indians, the active members of which are of Indian blood, will have a congress which will immediately follow this, beginning on the 16th of August.

Many Indians will be present at all these meetings and there will thus be afford a unique opportunity to learn about the Indians, their progress and present conditions and needs and problems.

They say that war's a noble thing!
They say it's good to die,
For causes none can understand!
They say it's for the Fatherland!
They say it's for the Flag, the King,
And none must question why!

—Alfred Noyes.

The Home.

THE HERD BOY'S PRAYER.

By Alpine lake, 'neath shady rock,
The herd boy knelt beside his flock,
And softly told, with pious air,
His alphabet as evening prayer.

Unseen his pastor lingered near;
My child, what mean the sounds I hear?
May I not in your worship share
And raise to heaven my evening prayer?

"Where'er the hills and valleys blend
The sounds of prayer and praise ascend;
My child, a prayer yours cannot be,
You've only said your a-b-c."

"I have no better way to pray,
All that I know to God I say,
I tell the letters on my knees;
He makes the words himself to please."

THE COST OF CARELESSNESS.

The surface cars of New York City have fare-boxes in- PACIFIC AH Sunday FIVE tended for the reception of the five-cent pieces of the passengers, and for no other coin. The boxes bear a plain notice to the effect that only nickels are to be placed therein, but often the careless passenger puts a dime into the box before the conductor can stop him.

When that happens there is trouble, for the conductor is not allowed to give the passenger his change, and, of course, he cannot open the box to take out the dime. He is not permitted either, to wait till another passenger gets in and hand his nickel to the first passenger.

The only way the careless man can get his nickel back is this. The conductor takes a bit of paper from his pocket, and, while the car goes on its jogging way, he writes on the paper the number of the car, the number of the run, his own number, the number of the fare-box, the time of day, and the street at which the passenger got on board. Then he adds a note stating the mistake the passenger made and asking that the bearer of the note receive a nickel from the company.

Then, taking this note, the passenger must go to the office of the company, which may be several miles away from his home. It will cost him five cents to get there and five cents to get back, unless he is going in that direction anyway.

Moreover, the passenger cannot get his nickel even then unless the conductor makes a separate report of the occurence, and for this purpose the passenger must give the conductor his signature and his address, that the company may compare them with the signature and address he will give when he calls for his nickel at the company's office.

All that trouble for the conductor and the passenger on account of an instant's thoughtlessness. It would be interesting to know how many really follow up their nickels and get them back. At any rate, it must be a warning against carelessness in the future.

Is not all of this a fair parable of the harm done by heedlessness of all kinds and under all circumstances? A match carelessly thrown aside may destroy a home with the priceless accumulation of a lifetime. The thoughtless holding of the hand too close to a revolving saw may mean a maimed and hindered state for life. The foolish pointing of a gun may send a bullet crashing through the brain of some one dearer to you than life itself. There is absolutely no measure of the value of thoughtfulness, since there is no measure of the sorrow and suffering that come from the lack of it. Let us go through life, friends, with all our wits about us. It is better not to do quite so many things and to do sensibly and well the things that we do.—Caleb Cobweb in Christian World.

HEADACHES.

First, it should be thoroughly understood that headache is a symptom, never a disease. It may be necessary to treat the headache itself, but it is always far more necessary, to treat some other part of the system. Also bear in mind that headache is perhaps the most universal symptom we have to deal with; that is, some form of it is to be found with virtually all acute diseases and a great many of the chronic ones.

The most common cause of headache is eye-strain. Medicinal treatment may relieve such a headache, but nothing will cure it except intelligent attention to the eyes, which usually means properly fitted glasses.

Autotoxaemia is the next most common cause. This may mean indiscretions in diet, too much food, or the wrong kinds of food; intestinal indigestion or fermentation, or both; or insufficient action of the liver or kidneys. "Sick-headaches" so called always belong in this class. These are often called bilious attacks. A better term is acidosis, since the system is filled with toxic acids, which cause the headache as well as many other symptoms. Cases in this class will usually be cured for the time being by a fast of from twenty-four to thirty-six hours, during which a thorough clearing of the bowels should take place. After that it is exceedingly probable that the liver and the digestion, also the diet, will need attention.

Anaemic headaches are caused by poor blood; blood which contains too little nutrition, too little iron, or the like. These are more pressure symptoms than real headaches. Arterio-sclerosis, hardening of the arteries, is a common cause of headaches. One form of headache comes when the circulation is too weak, and still another form when it is too strong.

Stomach headaches are reflex headaches, caused by the irritation in the stomach. Here the best treatment would be an emetic, followed by an antacid and perhaps by a laxative. These cases are different in cause from bilious headaches.

Catarrh in the nose is often a cause of headache, especially of headache over the eyes. Heavy hats or a heavy head of hair may tend to cause headaches.

It will be seen from this brief sketch that each headache is apt to be a different problem to deal with. Above all, let me warn readers, as I have so often before, not to use headache powders and pills except on the direct advice of a physician. They have their place in treatment, but they are distinctly dangerous remedies, more dangerous in some ways than the narcotics we make so many laws against. Virtually all such remedies contain either acentanilid or one of the preparations of salicylic

and, while both of these drugs are very useful, they are both dangerous to fool with unless you know thoroughly what to expect and how and when to give them. Besides this, the use of such remedies is very apt to lead to the neglect of the real causes of the headache.—E. F. Robinson, M. D.

For The Children.

THE GUARDED GARDEN.

"How lovely the garden looks!" sighed the tall lily. blissfully. "Everything is clean and all of the flowers have on their finest dresses."

"Yes," answered the rose. "I always feel so fresh after the spring house-cleaning! April is a great house-cleaner—she uses such quantities of water that everything is spick and span for months afterward."

"And the gardener has pulled all the weeds and straightened up the walks," said the lily. "How impudent the weeds are to intrude into our garden just as if they owned the place!"

"Some people have no sense whatever," sniffed the other. "They know this is our garden and that it is for the flowers, and yet they crowd right in, and if it were not for the gardener I sometimes fear that they would choke us out entirely. Horrid things!"

"One never seems to be able to have a place entirely to one's self," sighed the lily. "Even now there are intruders in the garden. Every time I open my lips to speak that horrid bumblebee flies right in and steals my honey. What right has he in the garden?"

"None whatever, answered the rose promptly. "Did you see what he did to wee violet yesterday?"

"No, indeed! What did he do?"

"The great clumsy fellow settled right upon her sweet little face and nearly broke her neck with his weight. I thought for a moment that her neck felt as if it were quite broken."

The lily bristled indignantly. "What an outrage!" she cried. It reminds me of the sad accident that ended the life of one of my cousins, a fragile grape hyacinth. A great rough bird settled upon her and broke her completely down and she never rose again."

The rose wiped her eyes in sympathy.

"How sad," she exclaimed, "and how terrible that such things are allowed to be! How I wish we could guard the garden from all of those intruders who have no right within!"

"The gardener has built a fence to keep the dogs and other animals out and to protect us from mischievous children," the lily answered, "but there is no way to keep out the birds and the bees and other insects. For my part I think the butterfly is as big a pest as the others, with his tickling feet."

"Quite as mischievous, no doubt," answered the rose, "but not as dangerous. However, I wish that we could exclude the bees and the butterflies and the birds, all of them."

"Let's call a council of the flowers," suggested the lily. "Perhaps we can think of something."

So that night at midnight, when the unwelcome visitors had withdrawn from the garden, the flowers held a council of indignation.

Finally the tall hollyhock spoke, "Let us call the south wind," it suggested, "and send a message to the queen of the flower fairies asking for the granting of a wish."

"A bright idea!" cried the others in concert. "She has never denied us a boon. Come forth, O south wind, and be our messenger."

The south wind came quickly and bore away their message. At daybreak he returned.

"What did she say? What was her answer?" demanded the flowers.

"She says that you may have a wish," answered the south wind, "but be sure that you wish wisely:"

"A wiser wish than ours could not be imagined," said the rose, with great dignity. "We wish to have the garden guarded so that no more bees, birds, or butterflies will bother us."

The south wind whistled sharply, until he sounded much like his sterner brother. He gazed at the flowers in dismay. "Well, you shall have your wish," he observed, grimly, "but if you wish me to take another message to the queen to recall it, why, send for me quickly."

"Recall it, indeed!" said the lily, "We have no desire to recall it. What! Could the queen have heard our wish already? see the troop of elves that are chasing out the intruders with their little green whips."

"How peaceful it is!" sighed the hollyhock. "I haven't had such a rest in weeks. I declare, my ears ring from the stupid buzzing of the bees and the chirping and singing of the birds—great noisy creatures! How much nicer the garden is without them!"

"How pleased the gardener will be!" remarked the rose. "He appreciates the fact that even he could not be rid of them. I know he will be pleased."

But the gardener did not look at all pleased when he next came into the garden. He examined the leaves and stems of the flowers very carefully, and peeped into the blossoms, shaking his head the while. Then he brought out a spray filled with very bitter-tasting fluid and gave the flowers a shower-bath.

"I do not like that stuff at all," cried the lily. "The bitter fluid nearly burns my eyes out, and, if he wants to give us a bath at all, I do not see why he doesn't shower us with clear water from the hose."

"He never did such a thing before," scolded the rose. "My, how it stings my tender leaves! I do not feel well today, anyway; my blossoms feel so heavy that I can scarcely hold my head up."

"That is queer," cried the morning-glories by the wall. "We were just complaining about the same thing. We never felt that way before."

The next morning the flowers felt worse than they had the day before, and the next day following were very uncomfortable indeed.

"Something is gnawing at my roots," complained the lily. "I never was in such pain before."

"Some of my lower leaves are all eaten up," cried a frightened lilac.

"My leaves are covered with hundreds of small green bugs!" wailed the rose. "They are even coming into my blossoms. Oh, whatever shall we do?"

"Here comes the gardener," answered the lily. "Perhaps he will relieve us, although he cannot know about those awful worms cutting at my roots."

The gardener frowned when he saw the restless flowers. "What is the matter here?" he grumbled. "It looks as if the birds and the bees both had gone on a strike. If the birds do not attend to business, the flowers will be de-

stroyed in spite of my spraying. And if the bees and the butterflies neglect the pollenizing of the flowers much longer, not a single seed will mature. Some of the flowers are heavy with pollen."

"That is what is the matter with us!" cried the morning-glories, aghast. "The pollen is what makes our heads so heavy. And the bees carry it away on their legs!"

"And the birds eat the bugs and worms," added the rose, excitedly. "I never thought of that before. And I know that the pollen must be carried from flower to flower before the seeds will mature, but I never thought about the bees and butterflies doing it, although of course they must! The wind could not do it."

"What is that I hear about the wind?" cried the south wind, popping into view.

"O wind," cried the flowers, "did you know that the bees and the birds and the butterflies were useful in the garden?"

"Of course I did," declared the wind, "and I thought you would soon find out too. You cannot get along or live without them. I knew your foolish wish would do harm."

"I wish we had never done so foolish a thing," the rose said tearfully. "It was selfishness that caused us to do it. I wish you would send the birds and bees all back again."

The south wind laughed. "That is just what I was waiting in hiding to hear you say," he returned. "The queen gave me permission to dismiss the elves as soon as you came to your senses. I will bid them run back to fairyland." And he hustled away.

"Here come the bees and the birds and the butterflies!" cried the lily, joyously. "What handsome, playful fellows the butterflies are!"

"And how cheerful is the hum of the bees!" added the hollyhock. "I didn't realize before that I had missed it."

"The birds sing so sweetly!" said the rose, contentedly. "Just see them attacking the bugs and worms! Now we shall soon be happy again."

"And we will never again make such a foolish wish," they all decided together.—Faye N. Merriman, in Zion's Herald.

WEEDS AND DEEDS.

A naughty little weed, one day,
Poked up its tiny head.
To-morrow I will pull you up,
Old Mr. Weed, I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought, one day,
Popped right into my mind.
Oho, I cried, I'll put you out
To-morrow, you will find!
But once again I put if off.
Till, like the little weed,
The ugly thing sprang up apace,
And grew into a deed!

So boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you!

—Pauline Frances Camp in Sunday School Times.

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